1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

cedar (*Shukpa*) are indigenous; the others are all regularly planted. The plane-tree has been introduced into Skardo, where its size and beauty have obtained for it the name of *Shing-Gyal*, "the prince of trees." The poplar is the most valuable wood in the country, as its long straight bole is particularly adapted for bridges, and for the rafters and beams of houses. It is generally planted in straight rows. The willow abounds in all the water-courses, but generally in the state of a pollard, as its supple twigs and branches are extensively used for baskets of all kinds and hurdles. These two trees were first met with at Gya, at a height of 13,500 feet. They furnish the only fire-wood procurable in Ladák; but wood is too valuable in this barren country to be thus wasted, and the principal fuel used by the people is short Tibetan furze, called *Dáma*, and dried dung of all kinds. The Elæagnus is an ornamental tree with a yellow flower, from which it derives its name of *Ser-shing*, or yellow tree. It is the Persian *Sanjit*. The tamarisk is abundant in the narrow glen of the Rulang-chu, or Puga rivulet, below the hot springs, where they attain fifteen and sixteen feet in height, the warmth of the water, 66°, being favourable to their growth.

The fruit-trees are the apple, the apricot, the walnut, the mulberry, and the vine.* The apricot is the only one found as high as Gya, 13,500 feet. The vine and apple make their first appearance at Bazgo and Sáspul, the walnut at Sáspul, and the mulberry at the monastery of Tamisgong. The apples, which are plentiful along the Indus, are of large size and good flavour. The apricots are large, but not so well flavoured as those of Balti. The grapes are much inferior to the splendid fruit of

* The vine is called *Gun*, *rGun*.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

241 the handle forms a very acute angle with the blade. After ploughing, the fields are prepared with manure, *lúd*,* which consists either of *Yák-lúd*, yák's dung, or of *Lúk-lúd*, sheep's dung. Occasionally they use cow-dung, *Yák-chi* or *Ba-chi*. But in a country where fire-wood is so scarce as not to be obtainable by any but the richest classes, all kinds of dung are in daily use as fuel, and but little can be spared for enriching the land. [372]

In a dry country like Ladák, where it seldom snows and scarcely ever rains, the harvest is entirely dependent upon artificial irrigation. The waters of the smaller streams are arrested by dams (*chhu-lon*), and conducted with considerable skill and care from terrace to terrace, and from field to field. I was particularly struck with the laborious irrigation bestowed upon the rich lands of Sáspul, and with the bold ingenuity displayed in the aqueducts of Kambo and Hardas. The former is a small village on the left bank of the Purik river (the Waká-chu). The latter is on the left bank of the Drás river. The Kambo aqueduct is only about one mile in length, but the Hardas aqueduct is nearly three miles long. These canals, which are conducted several hundred feet above the villages, are mostly built up with a retaining wall, and puddled with clay to hold the water. In a few places the rock itself was excavated to form a passage for the water, but in other places, where the hill was too precipitous, or the rock was too hard, the water was passed along hollow poplar and willow trunks, which were supported by uprights standing on ledges of the rock, or on huge pegs driven into its crevices.

804 The land in Ladák is all measured by the *Khál*, or

* *Lúd*, dung. Cow-dung is called *gYag-lChi* or *Ba-lChi*.

adopted child behaves badly, the adoption can be set aside and another child be adopted, unless the child which misbehaved has a child, in which case the young child is retained and the misbehaving parent, or parents, is, or are, turned out of the family. If after having adopted children, a man's wife bears him a child, the adopted son and the real son are considered brothers, the adopted son being considered the elder brother. If the real son objects to this, the family property is equally divided between the adopted and the real son. 597 593 597 428

[4] ALTAR--hláto or láto the round heaps of stones erected on the crest of a pass or the top of a mountain whereon horns are placed and first fruit offerings offered up to the Hla or gods. 778 782

[5] ANGEL-- A Christian Missionary speaks of angels as konjok i phóngia or God's ambassadors. A Tibetan not acquainted with the tenets of the Christian faith would not understand what was meant by the expression. Buddhists believe in gods and goddesses and demons, but they have nothing which corresponds exactly with our idea of "angel." konjok is the great ideal divine principle having neither form or feature. The good spirits or angels or minor deities are called Hla (male), and Hlámo (fem.)--but see under heading "Spirit." 776 779

[6] APRICOT-- chooli (fresh); pháting (the dried apricots which come from Baltistan and are far superior to the Kabul dried apricots known in India as khoománi). The best apricots come from Shigar just below Skardu. Large quantities of dried apricots are exported from Baltistan to Ladák, Chángtháng and Lhássa. Ladák is too cold for apricot trees to fruit well, but there are a few good trees in Nubra and at Saspul. Apricots are not dried in Ladák. The common small apricots of Ladák have frequently a bitter taste, but the poor people value them, as an oil is extracted from the kernels, which serves either as an oil for burning, or for cooking purposes. The cost of apricot oil is almost as much as that of kerosine oil. It is called "riseegoo i marnak." 245 439 251 372 245

[26]COWDUNG--lcha. It is usually collected and dried, and then used as fuel when it is called "lchey sokskir". 237 372

CUP--korey. Every Ladáki has his own cup or "korey." It is made of wood [27] and shaped like a large flat salt cellar. It is always carried about on the person. Ladákis do not approve of drinking out of the cup of any one not a relative of their own. 415 609

DAGGER--peechak ordinary, dorjey phurba the magic dagger, used by Lamas in their rites. 778 792 411

DANCE--rtseys. The Ladákis have many kinds of dances, but to the European, they all appear very much alike; they are as uninteresting as the nautches of India. All Ladákis, except the ex-raja, join in dances, which are usually the occasion of much merriment and drinking of chhang.[1] The sword and dagger dances are those best worth seeing. 535 517

DANCER--trakSHózma or takSHózma, a professional female dancer. The professional dancers of Ladák are of a very superior caste, to the dancing women of India. In Ladák no shame attaches to the profession of a dancer. Zámindárs and well-to-do people have their daughters taught to dance in their childhood. The takSHózma usually belongs to the "hmang riks" caste; she may occasionally belong to the "tólbey riks," but not to the 3 lowest sub-divisions of that caste. The male professional dancers are called ngiópa or ngiáópa. An amateur dancer is called rtseykhan. 535 463 565 [564]

[29]

DEMON--rdud or hlandey or hlandrey. According to Jäschke rdud is the personified Evil Principle, the adversary of Buddha and the tempter of mankind, but unlike Satan of the Bible, not a fallen angel, and unlike Ahriman of the Persians, not an antagonist of Buddha, of equal power and influence. The rdud is merely an evil genius of the highest rank, by whose defeat Buddha will in the end be more glorified. The rdud is also identified with the God of love. In later times he has been split into four, and subsequently into numerous devils and she devils (rdudmo), hlandey or hlandrey signifies imp, demon or evil spirit, but see "Devil." 779 776

1 [i.e. barley beer -- Analyst]

241 out in the open and is always set up at the foot of a mountain slope at a place exposed to the wind. Its floor consists of loam that has been stamped down or else it is covered with large sheets of slate. Admidst singing, loud shouting, and blows the four-legged threshers are driven continually in a circle around the post until the grain has been trodden out by their hoofs--not in the cleanest of ways, to be sure. Then the grain is winnowed during a moderate wind, upon which occasion everybody joins in singing a not unlovely, monotonous song (las-gso, which means "incitement to work"), which is also to be heard accompanying most common labors which require bodily strain. Once the grain has [415] been cleaned by winnowing, firm sacks woven from goat or yak hairs are filled with it, and it is carried into the house. Here it is poured into the large containers constructed of slabs of slate. After the last sack has been poured out, the master of the house presses a large seal in loam with a signet carved out of wood onto the joint between the wood cover and the edge of the container. The Buddhistic hooked [789] cross (swastika) on the seal is supposed to guard the valuable crop from the hand of thieves through its magical power, and it actually does guard it because the thief is afraid of its magic. /There follow, after p. 32, two full-page illustrations, the first with the subtitle, "Tibetan children"; the second with "Inhabitants of Ladakh."/ /33/ The granary is in the lowest story of the house, just underneath the household temple.

868 In this way the boy, through his sharp powers of observation, became acquainted with all the activities which are connected with the cultivation of the soil in those inhospitable mountains, and gradually he gained an insight into the heavy battle which the Tibetan farmer must wage with the forces of nature. In his imagination these forces of nature turn into animated beings, spirits, gods, demons, and goblins. The boy also heard from the narratives of his parents and neighbors how man so often succumbed in this battle because, as they said, the dreadful powers were unconquerable for the ordinary human being. But the lively lad also learned early to join in the work, and with great zeal he took part in the labors in which his strength permitted him to participate, until finally he was able to perform all types of work and became an efficient Tibetan farmer.

372 Drogpa Namgyal was even more eager to climb with his father or with a relative into the mountains to gather "wood" than he was to go into the fields. At least they called it a wood, although it was often no more than small shrubs which served as fuel. It was extremely

It was extremely
seldom that one could fell a tree in this wilderness, which is poor in 137
rain and in trees. Aside from willows, poplars, apricot and nut trees and a few apple and almond trees at the irrigated bottom of the valley, only a number of tamarisks and hawthorn trees grew at the edge of the brook in the side-valley, and up above in far-removed highland valleys grew a few juniper trees (Juniperus excelsa); on the slopes of the mountains and on the plateaus there was neither tree nor shrub to be seen for miles around, only here and there bushes of burtse, a woody, strongly smelling species of erotia, gorse (caragana versicolor), and similar woody shrubs.

Over there, beyond the Indus, stood a group of poplars, it is 776
true, in the middle of a steep and barren mountain slope, as well as wild currant bushes and tamarisks at a well. But nobody dared to cut down wood there. There lived a terrible Lu by the side of the well who guarded the water and the bushes. The wife of Konchog Trashi, the old teller of legends and fairytales, had once cut off a few dried [753]
branches from the trees and had taken them home /34/. The following year she came down with leprosy, the Lu-disease (klu-nad) as the Tibetan calls it, which the angered nymph had conjured upon her. She died a horrible death. "That's what she gets for her forwardness," the lamas had declared. Drogpa Namgyal was thus also warned very severely both by parents and grandmother never to get wood from there or even as much as to go in the neighborhood of the well; likewise he was not to cut any wood from the large, beautiful juniper trees in the nearby Skyinling valley, for those trees were Lhashing (lha-śiṅ, "gods' trees"), inhabited by mountain gods, whom it would be dangerous to provoke since it might cost the offender his life.

It was a laborious task to extract with the small pointed hoe 482
the burtse shrubs with their woody root stem and then to tie them together with the strong string made of goat or yak hair into a proper carrying burden. In this way the boy learned early to carry a considerable load on his back and to bring it into the valley along the narrow, poor mountain pathways. Sometimes, when it was necessary to collect a larger quantity of fuel, a few donkeys were taken along into the mountains to help with the carrying.

Often his mother, and even more frequently his grandmother, 372 415
sent the boy to the nearby caravan route in order to collect cow and horse dung in a basket. This dung was then spread out on the flat roof of the house for drying and was then in turn used for fuel. Drogpa Namgyal once heard his grandmother give his mother a severe scolding

372 415 because the latter had several times gone out without the tsepo (the little carrying basket woven with straw) on her back. The old woman said that only shemas (noble women) or slovenly females did such things. Going out without a tsepo was useless because one missed the fine opportunity for collecting dung. Namgyal (14) enjoyed gathering

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14. From now on the relatives call the boy mostly only by his second name "Namgyal" omitting, as a rule, the ugly protective name "Drogpa," except on occasions when they again want to frighten threatening spirits with the name, or when they want to differentiate namesakes.

wood because it gave him the opportunity to wander through mountain and valley. But it was a particular delight to him to drive the herd of sheep and goats of the village into the mountains with his father or uncle or later with an older companion, whenever it was the turn of the Dragshos house to tend the village herd. They would get under way as soon as the sun had gone up over the double cone of the Bragnuma. His mother would give the boy a sizable /35/ lump of kollag (a lump of roasted barley flour kneaded into a firm dough with tea or beer) to take along, which the boy would bind, wrapped in a cloth, inside his long waist-belt or sash. Everyone would take a sturdy stick into his hand, Namgyal would also tie his slingshot inside his sash, and then they would go up into the mountains.

231 476

First their own herd of about 50 sheep and goats is driven out of the narrow, dark stable. Then they go along the twisting village street and at every courtyard another small herd joins them, in the case of the small farmers consisting of only five to six animals, until the entire village herd is together. They turn into a side valley, slowly driving the herd on through loud shouts, as well as luring it on, and there the young herders lead it along the brook where the animals line up in rows to take their morning drink. Until evening there is then usually not a drop to drink in this wilderness. If a wayward goat (15) should decide to move too far away from the rest of the

231

15. The Tibetan goat which is often falsely designated as a "Kashmir goat," is a small, extremely agile and very easily satisfied animal which climbs with the adroitness of a chamois. It supplies the fine wool which in Kashmir is worked into the famous shawls and similar fine woven products.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

233 as if they might be playing a sheepish musical chairs. Actually they have been tied neck to neck, but with alternate heads looking in opposite directions, resulting in such a mix-up of horns, that it looks as though they would never sort out their own again. They are being milked, which done, they are freed by the simple expedient of pulling the end of the rope, when they come undone like a piece of knitting.

377 Looking around the camp we notice sixteen little fires made of
252 *ayug*, the dry root which is found on the mountains, whence also the dried dung is collected for fuel. Round the nearest fire, on which Ladaki tea is boiling, sit four Ladakis; at the side of each lies his bag of barley-flour. From the folds of their ample coats they pull their silver-lined wooden cups.

264 These are filled, and kept filled from the teapot by means of a wooden ladle. Instead of flavouring it with sugar, they take out of small bags some butter to add to their tea, and there is no need to ask "Have you put butter in my tea?" for the appetizing layer of grease floating on the top loudly proclaims the fact. Having quenched their thirst, each man fills his cup with some raw flour from his bag, adds sufficient tea to make a thick paste, and then eats it with his fingers. You ask me how they can possibly enjoy such coarse fare, and I can only reply that judging from their laughter, they

147 evidently do. Whilst we, shivering with cold, stand watching this dinner party, a Changpa strolls up from the river with a can of water. He seems to find the heat oppressive, for he ~~has~~ slipped his right arm out of his sleeve, leaving arm, shoulder and side of chest bare to the gentle breeze. How

511 complex has become our civilization! The Ladaki needs but some dry flour, a little tea, and, with one rug to cover himself by night, is quite happy. If not, he simply takes off ~~his~~ day clothes, which then serve him as blankets by night. If the cold is really bitter three, four, five, six, or even more, sleep together, giving one another warmth. Presumably they do not say "Last in bed puts out the light," but "Last

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

fitting a series of short horizontal boards into the slots cut in the sides of the framework. The big family stove is built of a special black mud, deposited at the bottoms of rivers or streams, or dug from under the damp turf on their banks, which becomes very hard when dried. The stove is roughly square in form, with a hole at two or more corners round which the hard mud is raised into three upward projections, thus supporting the local rounded cooking-pots. These are made of copper and tinned over by the local blacksmith. We Europeans have to be very careful to have this lining kept intact to avoid copper poisoning, but one often finds the Ladaki brewing his tea in a pot from which all traces of tin have long ago vanished. Perhaps this is why we are so often upset when we accept invitations to meals in their houses. In front of the stove on the right-hand side is a projection of the same hardened mud, which is to accommodate the right-hand of the "fire blower," as he operates on the bellows. These are very effective instruments with a large nozzle pushed well under the glowing fuel, and an elongated bag of goat-skin at the outer end of which two small bars of wood are attached, with small loops of strongly-twisted thread in the middle. Through these the thumb and fingers are placed to open and close the mouth, and though it sounds and looks a simple process a certain knack must be acquired to get a good fire. Children of the house often keep it going, but the fire-blower is generally a sooty-faced, ragged woman servant, the counterpart of the old scullery-maid in the West. The stove has a large central tunnel with branches radiating out to the corner holes, and in the middle is a depression for the biggest hole of all.

Here the large pot of butter-tea is generally brewing. The tea, of which the best variety comes from Lhasa (where it is used as coinage) in bricks, is stewed for some hours, then mixed up in a special churn, phonetically named a *gurgur*, with butter, soda, salt and milk. Some writers have said our

14: Asboe M-3 (no date) 1947 AJ4 W. Tibetans AJ4

of course to be manured, though in practice the peasant cultivates the virgin soil for two or three years before enriching it with manure.

Owing to the scarcity of wood, the dung of cattle is dried in the sun and used for fuel, so that manure for fields is at a high premium. Recourse has therefore to be made to human manure liberally mixed with earth. In many villages public latrines are constructed for the reception of this form of manure. Again, owing to the shortage of fodder, the Tibetans never lay down straw as bedding for their animals. To increase the quantity of manure they simply add layers of earth to the droppings of the cattle in the stables, and in spring they take it away in baskets or in sacks to their fields before ploughing. To supplement the poor supply of grass and straw for their sheep and goats, the farmers use the bark of willow trees by cutting the branches and letting these animals strip them. The willow is the most popular and beneficial tree in the country, for it provides both fuel for the home and fodder for the goats and the sheep. Reforestation of the willow, as also the poplar tree, requires little effort, for all that is necessary is to stick the saplings in the ground, preferably near a watercourse, and they immediately take root.

According to the dryness of the ground it is watered previously or subsequently to ploughing. The manure is carried in sacks loaded upon donkeys or in baskets carried by the women. It is then scattered over the field and ploughed into the furrows in which the seed is sown. Sometimes the seed is broadcast on the land and then ploughed in. The plant is allowed to grow to the height of five or six inches, when a light supply of water is applied at intervals of a few days until the crop is vigorous enough to tolerate a weightier supply of water conducted along the ingeniously constructed watercourses.

Many of these watercourses are two or three miles long, depending upon the distance to the source of the water supply. Their gradients, which are usually about three feet wide by one and a half feet deep, are cleverly contrived so as to prevent a great quantity of water from flowing at one spot and causing the earth banks to break. Where an almost perpendicular cliff or solid rock is encountered, the water is conducted along wood gutters hollowed out of pine trees, forming a gallery round the cliff or rocky abutments. To conserve the supply of water large or small dams are constructed, which are guarded by a party of men chosen by the village to control the supply to the fields immediately beneath it. The water supply is of such immense importance and so hard to come by that meticulous care is taken in rationing it out to the various farm holdings in the neighbourhood. Failing an adequate supply of water for irrigation purposes it is futile to attempt to plough land, for no reliance can be placed on natural rainfall, especially in Western Tibet. The village watercourses are kept in repair by the farmers whose fields receive water from them.

Ploughing is performed by a pair of oxen (dzos—a hybrid of the yak and the cow) driven by a ploughman without reins. They are guided with the utmost precision by the voice or by a willow wand. The plough is made entirely of willow wood except for the point, which is formed by a small piece of iron. The whole structure is simple, inexpensive, and

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir W. Tibetans A14

482 With such food and drink as has been described the Ladākhīs
147 are one of the hardiest of races. As coolis, for carrying loads, they are admirable—not only the men but the women too. I have had women employed to carry my baggage, according to the custom of the country, who have done twenty-three or twenty-four miles with sixty pounds on their back, and have come in at the end singing cheerfully. Against cold, too, they are very strong. Not that they equal in this respect the Chāmpās, who live at still greater heights, and can hardly bear to be as low down as 11,000 feet. Still the people of Central Ladākh and of Zānskār are very hardy in this respect also; on a frosty night, with nothing but the clothes they go in, they will coil themselves up and sleep
513 comfortably on the bare stony ground. All have a
515 rooted objection to washing. I was told that there was a custom of bathing once a year, but I could never get any satisfactory corroboration of the report. Their clothes, worn next them, are never washed, but are affectionately kept around them until they fall to pieces.

• 372 Of the wants rife in a barren country like Ladākh, there are two which (perhaps without, or at all events in addition to, other difficulties) seem to make impossible either any great addition to the population or increase of their comforts. These are want of fuel and want of timber. For fuel the dung of cattle is carefully stored. This is supplemented in some parts by a bush which they pull from the hills that they call *burtse* (Eurotia). This plant is indeed a great resource for travellers in out-of-the-way parts; it is a small low-growing bush, the woody underground stem of which makes a good fuel. Then, in the high valleys, there is a plant like our furze, called *dāma*. On some hill-sides there is the pencil-cedar, a strong-burning wood; and lastly, in certain ravines, there is willow growing wild. All these, however, from their distance, require much labour to collect; they are seldom used by the Ladākhīs in their own houses, but are chiefly got by them for travellers and for the
313 town consumption. The timber-trees are willow and poplar. These are planted either along the watercourses between

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
W Tibetans AV4

are of a dark-brown colour, in form for the most part rounded; their whole surface is covered with loose stones, either taluses or else rock disintegrated into angular blocks, remaining as yet unmoved. On the farther side comes a stony valley similar to the one we have just left; down this we continue for a day and a half's march, going sometimes across taluses, sometimes along alluvial terraces, over stony ground, gradually descending till we reach the Chāngchenmo River itself. Here is a valley stretching straight east and west for far, the bottom of it a stony tract with the river flowing through it in many channels. In front of us, on the north side, is a bold line of mountains 5000 or 6000 feet above us, rocky in face, rising to a rugged ridge.

Below this spot where we first reach it (called both Pāmzāl and Tsolū) I have not followed the Chāngchenmo Valley; I believe it in that part to be a rapid stream flowing between narrowing rocky mountains. Above, the valley is partly occupied by the wide gravelly river-bed and partly by alluvial terraces, all stony and bare; the hills that bound this vary much in height and steepness, some are smooth-sided and comparatively low, others both lofty and steep. A branch from the main valley leads to the north, up to the plateaus that will be described in the next chapter; it contains a stream of as great volume as the other. Gogrā is a place where a rest-house has been built a few miles up that valley, soon above which it divides into Kugrāng, the westerly branch, and Chonglung, the north-easterly.

The places where the three requisites for travellers in these regions occur together, namely, water, grass, and fuel, are found several miles apart. One is Pāmzāl, already mentioned; here is some pasture, and, close by, a great supply of fuel in the bushy growth of myricaria (umbū) and of tamarisk on the alluvium. Then there is a stretch of over 12 miles before any more vegetation is met with. Then at Kyam, where some hot springs come out, there is a spread of grass extending some way up the valley, and there is brushwood also, and farther up, to the very head, there is grass to be found in places. Again, at Gogrā, in the side valley,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AV4

Mr. Shaw, and Dr. Cayley went separately over the plateaus, the last to explore for a trade-route, the other two on their adventurous journey to Yārkand. In the next year, 1869, I myself went across the plateaus to the eastern branch of the Kārakāsh River, following partly in Mr. Johnson's and partly in Dr. Cayley's footsteps, and in this journey made the observations which I shall now put down. In 1870 Mr. Forsyth's party, on the first mission to Yārkand, went over the plains; they returned by a new route on the west.* Then, in 1873, one party attached to the second Yārkand mission took the old route, but as yet no detailed news of their doings have been made public.

In the regions through which the reader has hitherto followed me—in the high-level valleys, among the bare mountains, of Rupshu—no great difficulty in providing supplies and means of carriage presents itself to the traveller. The inhabitants of Rupshu, though few, are enough in number to attend to the wants of those who pass through their ground, and their cattle do all that is wanted for the carrying of baggage. Bare as that country is when looked at as a whole, yet, with very few exceptions, there are to be found, at distances which are practicable for a day's march, water, some amount of pasture for the baggage animals, and fuel, either furze or *burtse*, or sometimes (as at one or two of the halting-places in the Indus Valley) the dung of the kyang, or wild ass. But now, in going beyond the basin of the Indus, especially in traversing the high plains with their enclosed drainage-area, one is put to straits to provide carriage for the necessaries of one's camp, and to procure food for the beasts of burden themselves. For at some stages fuel is wanting, at others grass, at others water even. Hence

reduced from the regular Survey, and also some tentative representation of a tract which was afterwards explored by Mr. Hayward, who corrected certain portions. I refer particularly to the valley of the southern branch of the Kārakāsh River, which Hayward, proving it to be the main stream, traced to its source on the south-west of our tract. Mr. Johnson had, however, discerned the connection of this valley with the Kārakāsh drainage, as the following words quoted from his account in the Journal of the Geographical Society will show: "On the west of the plateaus there are no plains, but a series of deep valleys, which are the sources of one of the principal affluents of the Kārakāsh R."

* An account of this journey is given by Dr. Henderson in his 'Lahore to Yārkand.'

check on the latter was the widespread authority of the monasteries. The chief of these is Himis Gompa, on the left bank of the Indus, 18 miles above Leh. This monastery, which contains 400 to 800 monks and nuns, stands at the head of a wild glen and covers a considerable space of ground. An important festival, called the Himis Tsheshū, is held annually on the tenth day of the fifth month (about June 7), when the whole country-side flock to the monastery and witness the weird devil-dance of the Buddhist Lāmas. A constant spectator is the Gialpo of Ladākh. The monastery is believed to contain great wealth, and the treasure is kept under guard in order to prevent its being carried over the border to Lhāsa. The chief shrine is faced entirely with silver plate. Its treasure-house has small vases filled with pearls, turquoises, and rubies, said to be of value.

642 175 792 [796] [778]

Leh (population, 2,079) is the only place of importance in Ladākh, and there are besides 463 villages. With the exception of one village of Shiah Musalmāns in Chhachkot, and of the Arguns or half-breeds, practically the whole population, excluding the town of Leh, is Buddhist. The people style themselves Bhots. According to the last Census, there are now 30,216 Buddhists living in Ladākh. They have the Mongolian cast of features, and are strong and well made, ugly, but cheerful and good-tempered. If they do quarrel over their barley beer (*chang*), no bad blood remains afterwards. They are very truthful and honest, and it is said that in court the accused or defendant will almost invariably admit his guilt or acknowledge the justice of the claim.

The people.

361 563 144 181

There are five main castes (*riks*): the Rgrial *riks*, or ryot caste; the Trangzey *riks*, or priestly caste; the Rjey *riks*, or high officials; the Hmang *riks*, or lower officials and agricultural classes; and the Tolbay *riks*, or artificers and musicians. This last caste, also known as Bem, is considered inferior.

564

The Ladākhis may be divided into the Champas or nomads, who follow pastoral pursuits on the upland valleys, too high for cultivation; and the Ladākhis proper, who have settled in the valley and the side valleys of the Indus, cultivating with great care every patch of cultivable ground. These two classes do not, as a rule, intermarry, and Champas rarely furnish recruits to the monasteries. The Ladākhis are mostly engaged in agriculture, and in spite of the smallness of their holdings they are fairly prosperous. Their great wants are fuel and timber. For fuel they use cow-dung and the bush known as *burtse*. Their only timber trees are the scattered and scanty willows and poplars which grow along the watercourses.

463 241 511 [582] [372] [313]